

Community



Dr. T. R. M. Howard begins life anew in Chicago. War of nerves, then economic sanctions, finally a reward for his death led to decision of civil rights leader to leave his native South.

"No More I Can Do," Negro Leader Leaves Mississippi

From South

I TURNED THE CORNER at 63rd and Rhodes. Within 50 feet I entered the Howard Medical Center. Well established, I thought, for just six months in Chicago. I looked at the credentials on the wall in the brightly-lighted waiting room, and I waited to talk to the man Hodding Carter, editor of the Greenville, Mississippi, **Delta Democrat Times**, once called "the most controversial figure in Mississippi."

It was in June, 1956, that Dr. Theodore R. Mason Howard came to Chicago to start his clinic. Only a year before, in June, 1955, he had said in a talk in Chicago, "I will stay in Mississippi and fight as long as God gives me strength. Negroes who leave the South are making a mistake, taking the path of least resistance."

"... As Long as I Can"

The Howard's seven-room home in the all-Negro town of Mound Bayou, Mississippi, was sold December, 1955, and Mrs. Howard left for California. The September before, Ronald, their six-year-old adopted son, had been sent to relatives in Detroit to start school. It hadn't seemed safe in Mound Bayou. Commenting on the war of nerves for his

wife, Dr. Howard had insisted, "I'm going to stay as long as I can." And he made plans to live at his Friendship Clinic and Hospital.

What had made Dr. Howard change his mind, I wondered. What had made this large, soft-spoken, competent man leave the area where for 15 years he had been a fiery fighter for equal rights? This was actually my first question as we sat down to talk in his office.

Offer Reward for Howard's Death

"The storm gathered thick and fast," Dr. Howard said. "I was out of the state a good share of the time lecturing, not there enough to keep track of things. When the White Citizens Council offered a reward to any Negro who would put me to death," he calmly continued, "there didn't seem to be too much more I could do in Mississippi."

"And were there economic sanctions?" I asked.

"Oh yes," was the reply. "My credit was closed out. In fact the bank that had been extending me credit was threatened. I would have lost some land I was buying if I

(Continued on page 5)

Racial Justice Has No Mason-Dixon Line

The South

IN THIS ISSUE we are running several stories on the continuing difficulties which the ideal of integration is encountering in the South. One deals with a Negro community leader who was forced out of his home in Mississippi; another with a family who had a cross burned in their front yard in Alabama; one with the reactions of a Negro school teacher to present-day New Orleans; still another (on a more optimistic note), with the recent Montgomery, Alabama, Institute.

Yet we have stated before, and feel the necessity of reiterating, that we do not look upon the fight for interracial justice as one to be fought on an exclusively Southern battleground. We deplore any tendency, conscious or unconscious, to develop a "Civil War" mentality, in which we in the North are pictured as the Forces of Light, battling against the Southern Powers of Darkness.

Acts Contrary to Beliefs

Indeed it may well be that the Northern forms of segregation, because they

run contrary to the philosophy of most Northerners, as expressed by their leaders, may actually be more damaging to both Negroes and whites. Moral ambivalence, the holding of a belief in the rightness of a certain kind of conduct, while acting contrary to that belief, is damaging psychologically and spiritually to anyone. It creates internal weakness, confusion, disorder. Yet this is a very common phenomenon in regard to the race problem; more so, we would say, in the North than in the South. A large proportion of white Southerners (though decreasing steadily, particularly among the younger generation) are still believers in segregation. Yet they are at least acting in conformity with their beliefs, tragically wrong though we know those beliefs to be. Most Northerners, on the other hand, when pressed will admit the wrongness, the lack of moral sense, in segregation.

Yet these are the same Northerners who compose a city like Chicago, with its tightly segregated Black Belt eight miles long and two and a half miles

wide, in which the majority of that city's 800,000 Negroes live in varying degrees of overcrowding and poverty. They are the same Northerners who make up Detroit, described by Alan Paton as having filthy and terrible slums. And they are the same people who make up New York City—of whose Harlem, Stewart Alsop commented that it contains slums as horrible as anything he has seen in the poverty-stricken Orient.

Old Ways Breaking Down

Perhaps this ambivalence is an inevitable part of a period of social transition such as we are now going through. Old ways of living are breaking down to make room for newer, more just, more practical ways, but minds still cling tenaciously to certain habits of thought on which those older modes of life were based. This is understandable, and we recognize the need for time in which to change this. But the danger lies, for those of us in the North, in not recognizing how far short we still fall, in thinking that the

battle has been won because the external, legal forms of integration have been adopted, and in tending to personify racial injustice in the South exclusively.

We believe that one of the most important things necessary for the ultimate triumph of integration in this country is for Northerners to be witnesses to the truth of integration, by living it in their own communities. In the large Northern cities the only practicable application of this principle would appear to be the interracial community. Yet in this area the work has scarcely begun, and the rigid forms of Northern segregation remain.

On the other hand, if Northern white people really lived in accordance with the protestations of their politicians and newspapers: lived in truly interracial communities in an atmosphere of warm, knowledgeable friendship with their Negro neighbors, this would strike a powerful psychological and spiritual blow at segregation in Montgomery, New Orleans, Mississippi, or wherever it is found.

—Tom Seess

Love
GOD
madly

there is so little time.

(Today Magazine)

Rule 22 Saved by Non-Southern Senators

The South

TO THE GREAT SURPRISE of practically no one, the Senate in its first week's session defeated, 55-38, a motion to consider its rules—including Rule 22.

Rule 22 protects filibustering, the device which has been used many times by southern Senators to talk to death any proposed civil rights legislation. Under it, debate is unlimited unless a two-thirds majority of the Senate (64 members) agree to limit debate on a bill.

While defeat of the effort to revise Rule 22 was no surprise, analysis of the voting record may be: almost half of the 55 Senators voting against the motion were not from the South. A shift of less than a dozen of these votes would have passed the motion.

The solid South came through with 28 votes against the motion. Even here, however, there were defections in border states. Republicans Cooper and

Morton of Kentucky, Democrats Ke-fauver of Tennessee and Hennings and Symington of Missouri all voted for the motion.

The other 27 votes against were from non-Southern states. Two Democrats and 25 Republicans joined with the 28 Southerners (25 Democrats and three Republicans) to defeat the motion.

Republicans have made political hay of the Dixiecrats-and-civil rights issue. Yet one more Republican than Democrat voted in favor of keeping Rule 22. The Democrats favoring it could claim, with some justification, that politically it would be suicide for them to vote for the motion. What justification do Republicans from such states as North and South Dakota, California, Iowa, Illinois and Wyoming have for their vote to protect the filibuster?

—Mary Dolan

Brotherhood Week

Civil Rights

IN 1934 THE NATION OBSERVED "Brotherhood Day." Since 1940, there has been an annual "Brotherhood Week." Many people will argue the times call for a "Brotherhood Year."

The National Conference of Christians and Jews, national sponsor of Brotherhood Week, would agree. It tries to provide a practical equivalent.

Week Gives Emphasis

With 62 regional offices, local committees and a staff of human relations experts, the National Conference for 52 weeks a year aims for its target of "the establishment of social order in which the religious ideals of brotherhood and justice shall become the standards of human relationships." Brotherhood Week, this year February 17-24, is the opportunity through special programs in communities across the country to underline the program and give it emphasis.

Americans badly needed the National Conference when it was formed in 1928. The country had just seen the running sore of bigotry exposed in all its ugliness in the campaign against Al Smith. And Americans need the principles of the conference more than ever today. The de-segregation question is giving daily evidence that the roots of prejudice run deep and strong. In the next few years Americans will need massive doses of good will and understanding

to keep intergroup tensions in check.

Effective Method: Contact

But there is no one easy solution to the age-old problems of bigotry and prejudice. Just talking about them has doubtful value. However, one of the most effective methods is face-to-face contact with other people and undoing prejudice through experience. Sociologists and the United States armed forces have convincing proof that it works.

Dr. Everett R. Clinchy, head of the National Conference, puts it this way:

"By getting to know the other fellow, the one who has a different creed, race, or national origin than yours, by understanding his viewpoint, his ambitions and goals, you will find old prejudices disappear."

"You'll learn to accept or reject a person strictly on his merits as a human being and not because he happens to be different from you. We hope that during Brotherhood Week people will get together with people they know, with people they don't know, and with people they wish to know."

And during every other week, too.

—Lauren K. Soth

This is published in the interest of Brotherhood Week, February 17-24, sponsored by the National Conference of Christians and Jews. Mr. Soth is on the staff of the Des Moines, Iowa, REGISTER-TRIBUNE.

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Friendship House, the publisher of COMMUNITY, is an organization of Catholic lay people, Negro and white, working to combat racial prejudice and discrimination and to express the profound unity among all men established by our common Creator.

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After a Year in South

"This Is God's Work. I Only Pray That He Will Permit Me To Be His Instrument."

the South

I HAVE JUST BEGUN to get an idea of the mind of the South. I came to New Orleans over a year ago to teach in a Negro parochial school.

The positive aspects of racial relations here are becoming more clear and visible as I read, meet, listen, talk and learn about past and present attitudes and climates of opinion.



Loretta Butler

There is the constantly recurring hope that as prayers are offered

and holy hours made peace will come to this strife-torn region.

Southern hospitality, the beautiful customs stemming from Christian charity, which I have learned to appreciate and enjoy, indicate to me that there will be a peaceful transition to integration.

One graduate of a Catholic college, formerly for Negroes only, said to me recently: "We don't have much chance here yet, but I'm staying in the South and working in the situation. It can't get any worse."

I can appreciate the South's resentment of criticism from the North. I can appreciate the fears of Negro and white family heads that speaking out against segregation will mean loss of their jobs.

The white Southerners, perhaps not completely lacking in good will, express their feelings of outrage in such words as "If the Supreme Court just hadn't pushed us! We were making

progress. The Negro was beginning to get his rights."

Catholic City

I have come to love the Catholic atmosphere of New Orleans. The potential for a lived faith is here.

Positive action can be taken if it springs from prayer, penance and recognition of God's love. This is God's work. I only pray that He will permit me to be His instrument.

There are so many parishioners at daily Mass in our "Colored" church. Negro and white Catholics can be seen at any hour in the downtown church, praying, lighting candles, going to Confession.

I remember the words of Archbishop Rummel at the Confirmation of our Negro school children: "You are called to follow God's will for you. All vocations are open to you who persevere."

He is of course, the same prelate who wrote to all his people that segregation is "morally wrong and sinful."

The parish priest having read this letter at Mass, told us: "More of us will have to come to the Source of all grace so that integration will come speedily and peacefully."

Much Prayer and Penance

Catholic efforts to put beliefs into action are equally encouraging. Integrated groups working for improved human relations include the Southern Regional Council and the Catholic Committee of the South.

On the occasion of the blessing of Caritas House, an organization of parish workers, the Archbishop said to me: "It will take much prayer and penance but it (desegregation) will come."

I attended an interracial meeting of a convention of Ladies Societies in Southern Louisiana. The white groups

were there at the invitation of a Negro sodality.

The Other Side

I have heard ordinary white citizens speak out for integration. "I say just what I feel about it to my co-workers. They may not agree but at least they've heard my side. It might be just the one little seed needed."

And as the white teacher at our school admitted honestly: "We were taught that Colored people were inferior. Give us time. Patience, perseverance and time will do it."

Progress in Charity

Our nuns teach our children that they are children of God, Christ's brothers, sharing in His dignity.

Above all, our priests, particularly the Josephites, out of the depth of their love, encourage, write to editors, serve on boards, speak, allow personal humiliations, all as part of the fight for justice and charity.

My daily life in New Orleans provides many other reminders that progress is slowly being made.

During the Christmas rush one saw Negroes and whites standing on buses together and helping each other avoid collisions of parcels. White people were ignoring the "colored" signs and going to the rear of the bus.

Segregation Screens

This "Colored" sign is actually a movable screen which when moved by the bus driver, changes the point of segregation on the bus.

Thus a white bus driver could say to me: "Get back there," as he moved the screen. I had been seated behind the screen but two white men had taken seats behind me.

I have stood up on buses and stared at empty seats on the white side of the screen. This works both ways and it seemed doubly stupid when a white woman stared at the empty seat beside me.

When I told her to "sit down," I thought she would kill me with looks. But on another trip a white lady with

a small child accepted my invitation, and the child played with the segregation screen and the cross I was wearing.

Discouraging Signs

Among the discouraging and painful things I have seen are signs in restaurants reading: "Colored served from this window." Negroes were eating from the street.

The signs in filling stations read: "Ladies Restrooms. Colored Women Around in the Rear."

The full page ads, paid for by the White Citizens Council, scream from the morning paper: "Will you let your child go to school with a Negro? Protect your children from integration."

My school children say: "They called us 'niggers' on television. Will they be elected just the same?"

Public Invited

I was discouraged when I found that "public invited" did not mean the Negro public. I was told that I should not attend the Great Books discussion at the integrated public library because the Citizens Council was threatening library officials.

There was the pain at being told by the priest in charge of the Loyola Forum that I could not attend a lecture. "There is nothing I can do about it," he said. "It's being held in a hotel which discriminates."

There was the indescribable hurt when a nun rebuffed me for calling her attention to the mammy stereotype sign displayed in her school to advertise a minstrel show.

There is the hopelessness, fear and pity for those who are doing these things. There were the tears of sorrow and bitterness when they happened. Now there are the tears of joy that I am permitted these little humiliations for the binding of His wounds.

—Loretta Butler

Former Friendship House staff worker, Loretta Butler is principal of St. Philip's grade school in New Orleans.

CREATIVE EXTREMISTS

the South

Lillian Smith, native white Southerner and author of "Strange Fruit" and "Now Is the Time," has been an articulate fighter against racial segregation. Among her most recent statements was a talk prepared for the December institute of the Montgomery Improvement Association. Although illness prevented her attending, her talk was read. A portion of it follows:

THREE YEARS AGO we had segregation. And it was the same old unchristian, undemocratic way of life we have had for 50 years and have now; and people, colored and white, were harmed by it. But the situation today is different. Different because segregation is now against the law of our nation. Different because to maintain it we have to defy our own government.

How we deal with this critical situation will determine our moral health as individuals, our cultural health, our health as a nation and as a leader of democracy throughout the world.

You know how the destructive extremists are dealing with it in the South. But how are the rest of the white southerners dealing with it? May I trouble the waters a little by telling you?

Many Whites Oppose Segregation

A few—perhaps far more than you know—are dealing with it creatively and honestly and with courage. There are many white southerners opposed to segregation; there are many more who are not opposed to segregation but who believe it is more important to obey the law of the land than it is to have segregation. Some of these are speaking out: some in their pulpits and some in their editorial chairs. Some are meeting in small groups and probing deeply into this trouble in order to try to understand it. Others are taking, here and there, a bold stand. Some are losing their jobs, of course. They are the

creative, non-violent "extremists" who are quietly, with wisdom and tact and good will, trying to bring change about as quickly as possible.

How about the rest of the white southerners? the moderates? those who are neither good extremists nor bad extremists? How about them?

"Moral and Psychic Paralysis"

Most are doing nothing. That does not mean they are not worried. It means they are suffering from temporary moral and psychic paralysis. They are working harder to be moderates and neutrals than they are working to meet the crisis. They are driving straight down the middle of the road with their eyes shut, and you know what happens in traffic when you do that. But they are trying to believe there is no traffic. They are telling themselves nobody is on the road but themselves. They are, you see, trying very hard not to be extremists, they are trying to be neither good nor evil.

And all the time these moderates are doing nothing or almost nothing, men like Herman Talmadge, men like Senator Eastland are shouting at the top of their voices; certain newspaper editors are writing violently against the good extremists and begging everybody to please freeze and do nothing. And the mobs gather; and the crosses are burned; and the houses are dynamited; and the brave ones who speak out lose their jobs, and so it goes, on and on . . . the White Citizens Councils

mushroom, the Klan wakes up and wraps itself in its pillowcase and sheet; and Negroes and white working for integration are boycotted and penalized and cheated.

But the big middle group turn away and try not to see, whispering, "I must be moderate; I must not get worried; I must not mind when innocent people are hurt and brave people lose their jobs and lives."

And how are the moderates getting along? How are they faring? What kind of price are they paying for their moderation, for this desire of theirs to prolong segregation?

Whites Giving up Freedoms

May I suggest how high this price is?

In order to maintain the status quo, to maintain segregation as long as possible even though the Supreme Court has spoken, to drive in the middle of the road, the white people are having to give up their freedoms. What freedoms?

Let me name a few:

- The freedom to do right. There are white Christians in the South who know segregation is wrong. They want to do right. But they are not free to do right. Every day they do what they know in their hearts is contrary to their Christian beliefs.
- The freedom to obey the law. The Supreme Court has spoken. But we in the South are not free to obey the law. Instead, we obey our dictators; these are sometimes our governors; other times they are our business employers, our school superintendents, or our Board of Trustees of the churches.
- The freedom to speak out, to write, to teach what one believes is true and just. We have almost lost this basic freedom now in the South. The penalties are heavy for those who dare

speak out anyway. Loss of jobs; boycott; ostracism; violence, sometimes.

• And of course, having lost those three big freedoms, we have also lost our freedom from fear. In old Reconstruction days white people were afraid of freed Negroes, or so they said. Today, they are afraid of each other and themselves. They fear. And that is the saddest loss of all, in this great, free country of ours.

How the Creative Act Works

Do you realize that in helping yourselves to secure your freedom, you are helping young white southerners secure theirs, too? This is a big thing. This is how the creative act works: it always helps somebody else besides you. In dramatizing that the extreme way can be the good way, the creative way, and that in times of ordeal it is the only way, you are helping the white South find its way, too. You are giving young white southerners hope. You are persuading some of them that there is something worth believing in and risking for. You are stirring their imaginations and their hearts, not simply because you are brave and are running risks but because you know that the means we use are the important thing: that the means must be right; the means must be full of truth and dignity and love and wisdom.

Because you are doing this, I want to close my greeting to you by saying thank you. Thank you for what you are doing for yourselves and what you are doing also for the entire South. Thank you for dramatizing before the eyes of America that the question is not, "Are you an extremist?" but "What kind of extremist are you?" Thank you for showing us all that there is always a creative, good, non-violent way to meet ordeal.

—Lillian Smith

Alabama Cross Burning

file

THERE IS NO "HOOD" IN BROTHERHOOD

POSTSCRIPT to the article below:
The Walter Johnson home was damaged slightly by a bomb in mid-January. None of the occupants were hurt.

IN MOBILE, ALA., I CHANCED to visit Mrs. Walter Johnson in the attractive home she and her husband purchased last May.

The Johnsons, who are Negroes, live in the Pritchard section of Mobile, generally a substandard area but dotted with good homes such as theirs.

On a November evening Mr. and Mrs. Johnson were preparing for bed after watching their television. It was a quarter to ten when Mr. Johnson put out the light in the front room.

Cross Flames in Yard

As he did so, the room was lit up by a fiery glare from the front yard. He shouted to his wife and ran to the porch.

Stuck in the front yard was a burning cross. It stood six feet high and the cross bow was four feet long. An ugly two-foot prong protruded from the base.

First police on the scene said it looked like a prank boys might have played. Fifteen minutes later another cross was burning in another section of Mobile. A higher-up in the police department later said that this was the work of adults.

Senseless Violence

Visiting the Johnsons several weeks

later, I saw the remains of the cross. Some gasoline-soaked gunny sacks still clung to the sides. The mere sight of it, grotesquely exposed in a ditch across the road, was frightening to me.

Mrs. Johnson cannot explain all of it, but she gets the general idea because now she spend many sleepless hours and starts every time a passing car slows down or brakes are applied.

Mrs. Johnson explained that the real estate man asked her white neighbors whether it was all right to sell to a colored person. He assured the Johnsons that no one objected. She has dark-skinned neighbors to the left of her house and white neighbors to the right and rear.

Apparently this incident was but one of a series of violent acts that have occurred in Mobile. As in other Southern cities the reign of terror began as reprisals against particular Negroes who had attempted to secure their civil rights.

What Next?

In Mobile a Negro ran for the city council and set off segregationist demonstrations.

But violence soon spread into senseless actions against any convenient Negro or white target. Once mob activities got under way, disgruntled citizens did not need a reason to burn crosses or even homes.

Mrs. Johnson does not know what will happen next. She does know what has happened to others: next, a round



Robert York, LOUISVILLE TIMES

of bricks and bullets; finally the house burnt to the ground.

As I left, I glanced back at the white house surrounded by a white picket fence. In the sunlight it appeared calm and peaceful. But inside I knew lives

a soft-spoken, middle-aged lady whose life has been shattered.

—Ed Chambers

Friendship House staff worker, Ed recently visited several Southern cities.

Views

'56 "Generally Orderly"

MOST AMERICANS REFUSED to respond to "inflammatory appeals or to incitement to violence" during 1956, Tuskegee (Alabama) Institute's annual race relations report noted.

"There was Deep South resistance to any change" the report said. "Border states experienced progress in legal desegregation. Other areas speeded their re-examination of undemocratic practices." Most public demonstrations and violence aimed at Negroes occurred mainly in communities whose public

officials "apparently condoned them," according to the report. "They did not take place, or were promptly suppressed, in communities whose public officials discouraged them."

Dr. L. G. Foster, president of Tuskegee, released the school's forty-third annual race relations survey, stating that, "Despite some incidents of violence, desegregation activities during last year were generally orderly, which was most encouraging expression of the vitality of American democracy."

Ban Negro Use of 'White' Field

THE FOOTBALL FIELD of a high school attended only by white pupils in Summerville, Georgia, was ordered padlocked against use by two Negro high school teams. The order followed a protest by a purported Ku Klux Klan leader. The game between teams from Lafayette and Summerville Negro high schools had been arranged by the Summerville Junior Chamber of Commerce to raise funds for the white high school band.

Charles Farrar, Junior Chamber

president, said his group voted to go ahead with the game despite the protest. However, the county board of education declined.

Arrangements called for segregating Negro and white spectators. The county board of education acted after receiving word from Attorney General E. Cook, in an unofficial opinion that Georgia segregation laws "provided for separate facilities in the classrooms and auditoriums as well as in gymnasiums and football stadiums."

Oppose Re-Segregation

WASHINGTON, D.C.'s BOARD OF EDUCATION unanimously opposed the recommendation of the Southern majority of a House subcommittee that the capitol's schools be segregated again.

Four Southern members of a District of Columbia subcommittee called for dividing pupils by race again as they were before 1954. They said integration caused "appalling" disciplinary and sex problems. Two other subcommittee members refused to go along with the

report and called it biased, provocative and concerned mainly with "sordid headline items."

The subcommittee issued a 46-page report on extensive hearings it held last year. In a separate document, the four Southerners demanded a return to school segregation with schools for Negro and white students "maintained on a separate but equal basis." They said integration had hampered educational opportunities for both races.

Consensus of board members was that racial integration in Washington's schools had gone more smoothly than had been expected.

SLIGHTLY MORE than two-thirds of the children attending the public schools in the District of Columbia are

Negroes. A report by H. M. Corning, superintendent of schools, showed a total enrollment of 108,481 with 68 per cent (73,723) listed as Negroes.

Washington's Negro population is estimated unofficially to be 42 per cent of the city's total population.

Bridge Players Bar Negro

THE BRIDGE LEAGUE of Washington, D.C., has refused to open its membership to a Negro player. Dr. E. M. Short, league president, said more than 60 per cent of the members balloting in a mail referendum voted to reject a membership application submitted by a Negro. The Negro is Victor Daly, special assistant to the director of the United States Employment Service. Daly has won many awards in bridge games to which Negroes are admitted, but has been unable to register his master points because he is not a member of the American Contract Bridge League.

Several years ago the parent body revised its by-laws to permit individual units to prescribe their own membership requirements. Until the present, New York, Cleveland, and Chicago were the only cities to vote on the question of Negro admissions. All three voted in favor of them.

A WHITE LIBRARIAN was convicted of violating a Virginia segregation law by sitting beside a Negro at a public political meeting. Miss Faith Bissell was fined \$15 by Judge P. Brown of Arlington County Court.

NAACP Opens Books in Georgia

AFTER HOLDING ATLANTA branch NAACP (National Association for the Advancement of Colored People) president John Calhoun in jail for two hours, the state of Georgia succeeded in gaining entrance to the branch's financial records.

The state asserted that it wanted to find out whether or not the NAACP

owes any income taxes on the eight year period from 1947 through 1955. In addition, Georgia wants to establish a financial relationship between the Atlanta branch and the New York headquarters. When the state revenue agents raided the headquarters last November 21, they failed to find any records.

.. Seeks Resumption in Louisiana

OUTLAWED SINCE LAST SPRING, the NAACP of Baton Rouge took a step toward resuming operations in the State of Louisiana. A. P. Tureaud, attorney for the NAACP, said the group would comply with a 1924 law originally aimed at the Ku Klux Klan. The law requires yearly membership list to be filed with the Secretary of State from all but the National Guard and church groups.

The New Orleans NAACP branch has filed a list of over 300 members. The

group had insisted that such membership list would subject its members to economic pressures and perhaps personal violence.

Prior to action against the NAACP, the old law had been enforced infrequently, if at all, since it put the Klan out of business. Since the action was initiated, the White Citizens Councils and other pro-segregation groups have complied with the law, and even such groups as PTA and other teachers groups.

—Cliff Thomas

No Color Line in YCW Mississippi Leader

Young Christian Workers Seeking Social Justice
"Simultaneously Bring Interracial Justice"

(Continued from page 1)

Makes Name in Another Field

THE UNITED STATES has an age-old problem gnawing at the roots of its democratic system and at times threatening to prove false all the great things for which its constitution stands. This problem presents itself in the form of racial discrimination, particularly as it shows itself towards the 15 million Negroes who make up its largest minority group.

Among the ranks of the Young Christian Workers are to be found many young Negroes. Here there is no distinction made because of race. Negroes are merely young and Christian and working. But what about the countless other Negroes who will never enjoy the warmth of belonging to a section, who are not listed on the roll call of the precious few; what is YCW doing for them?

Social Justice Brings Interracial Justice

Speaking broadly we can say that by educating all her members in the laws of love, the dignity of man, the dignity of labor and the necessity of being a good and active citizen, YCW is refusing to be contaminated with the disease of discrimination. When YCW works for social justice, speaking the language of the Church through the social encyclicals and the Mystical Body, it fights **simultaneously** for interracial justice. As it is not possible to separate the head from the body and still have life, so it is not possible for the YCW to make a gain for justice in America which does not include the Negro. The Negro then shares the fruits of all YCW's gains.

Not being organized specifically in the interest of race relations, the movement has delegated no special committee to dedicate itself to the Negro problem, and this is good. Better yet it has replaced the special committee technique with that of the open arm, the extended hand, the "Vacancy" sign.

Negroes are welcome as section members, as leaders, as organizers. **There is no quota system**, and here he finds love, not tolerance or acceptance. Here he finds friends who are willing to try at least to understand his problems and cooperate with him in doing something to solve them.

Hundred-Year Fight

By reaching out to the Negro, YCW does itself a great favor, for any growing movement is best helped by dynamic members, and the Negro in America cannot help but have within his make-up a keen sense of social justice; he has been fighting for it for over a hundred years! It is uppermost in his mind, and this alone makes him good material for the movement.

In the words of Father John LaFarge, S.J., "Experience has lead the Negro people to a concrete understanding of certain fundamental teachings of the Christian faith, teachings supremely necessary for our times."

In keeping with its basic principles, members of YCW sections frequently take actions which speak of their interest in racial justice. Letters are written to Congressmen regarding unjust laws; city and state discriminatory laws are constantly attacked, and loud laudos of approval are voiced for the passing of laws which condemn discriminatory practices.

Neighborhood Action

Our section is located in a neighborhood which is slowly changing racially, commercially and residentially. The inhabitants of this neighborhood are Puerto Rican, white and Negro. Homes have been subdivided into small apartments and whole families are forced to live in one and two rooms which rent at \$70 a month. Even at this rent landlords refuse to maintain their property

at a minimum standard. Because of the different races, and no common interest, neighbors do not know each other and are highly suspicious of each other's actions. These groups tend to isolate themselves. One person made known at a block meeting organized by members of YCW how keenly he felt this isolation—not knowing other people who live in the same block.

The lighting on the streets, as well as other city services, are inadequate. This condition is due to the lack of initiative on the part of the people to demand justice and the indifference of the city officials and politicians to the needs of the people in this area and many others in the city—since this neighborhood could be multiplied many times throughout Chicago.

To remedy this situation in true YCW fashion, the members gathered these facts through inquiries on leisure time in the parish and set about acting.

A neighborhood Christmas party was held for all people—40 attended and much was accomplished toward helping them get acquainted and develop friendship with their neighbors. In conjunction with a business men's association a general meeting was held for people in the neighborhood, to form committees to activate the neighborhood and improve it. A block committee was formed which held meetings of the people in various blocks or sectors. It planned united action which resulted in proper street lighting, extra police protection, cleaned streets and the promise of a playground.

Rooms with Negro

In New York and Chicago, YCW organizers have gone into all Negro districts to establish and work with all Negro sections. Various sections decided at the national study week to work with interracial groups for better understanding of and action on problems. One young fellow from the Southern part of the United States, where segregation is the rule rather than the exception, was assigned a room with a Negro. Horrified, he sought his chaplain's advice, and was told to make the most of the situation. At the close of the week, the two had become fast friends, and the Southern boy knew that he must go home and try to do something about changing the minds and hearts of many of his friends.

YCW has become a way of life to its members whether Negro or white. A

hadn't been able to out-manuever several people who were trying to get control of the mortgage. I still own some property down there," Dr. Howard added, "but I don't hope to go back."

The full weight of those last words can be measured only in the light of a long career in the South. Born in 1908, Theodore Howard was graduated in 1935 from the College of Medical Evangelists, south of the Mason-Dixon line. Medical director of Riverside Sanitarium and Hospital, Memphis, 1937-39, he came to Mound Bayou to be head surgeon at Taborian Hospital there in 1942. This position he held until he started the Friendship Clinic and Hospital in 1947. Through the years he has been a board member of Tri-State Bank of Memphis and Universal Life Insurance Company, and chairman of the board of the National Negro Business League. In May, 1954, he was elected president of the National Medical Association. The student award, Mississippi's Man of the Year, was given to him in 1951.

beautiful example of this is the story of the young Negro girl whose family moved into a previously all-white neighborhood. They lived on the second floor of a two apartment building, the first floor of which was occupied by white Catholics, who consistently refused to speak, to allow the children to play together, or to act in any manner as neighbors. Yet the Young Christian Worker who lived above them insisted that her family continue to speak and try to be friends, to harbor no animosity in their hearts, because after all "the Duffy's are members of the Mystical Body."

Most of all the Young Christian Workers are helping minority groups by making them aware of the need to integrate into the community in order to be able to attain a full measure of justice, which is their right; and charity, which is their due. As it goes about its work YCW is also making the members of the United States minority groups feel welcome, accepted and at home, in the truest sense of these words.

—Gloria Sylvester Bennett

The author of this article was a member of the Chicago central section of YCW until her marriage last summer. The article originally appeared in the YCW International Bulletin and is reprinted by permission.

"I like COMMUNITY, too"



Our youngest subscriber Mary Anita Hark (daughter of former staff workers Ed and Larene Graf Hark of New Troy, Michigan) says all your friends will enjoy receiving **COMMUNITY** each month. "Don't forget the nursery set on your **COMMUNITY** gift list," Mary Anita gurgles. "Tasty eating as well as reading."

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In another field Dr. Howard had also made a name for himself. As early as February, 1945, the **Saturday Evening Post** carried an article on him, "He Is Doing Something About the Race Problem," by Hodding Carter. "Since the Supreme Court decision, however," Dr. Howard says, "Hodding Carter doesn't agree with my approach."

According to Dr. Howard, Mississippi's White Citizens Council has agreed that in 10 years some type of integration must take place. Their idea is by then to force 500,000 of the 986,000 Negroes to leave Mississippi.

Working against this pressure has been the Mississippi Regional Council on Negro Leadership, an organization Dr. Howard helped found and still heads. "While White Citizens Councils are dedicated to violence," Dr. Howard once noted, "we are praying we won't have to resort to violence—but we will not retreat. We will protect ourselves at the food marts, in the kitchens, in the fields, in the swamps, and along Catfish Row."

Statements like this probably help Dr. Howard live up to his "controversial" reputation. The same can go for his statement following the Mississippi racial killings, highlighted by that of Emmett Till in 1955: "We must find out why the Southern investigators of the F.B.I. can't seem to solve crimes when Negroes are involved." When accused by J. Edgar Hoover of false and irresponsible charges against the F.B.I., Dr. Howard commented, "It is my charge that the F.B.I. has failed. . ."

In the face of what seemed a number of set-backs, I asked, "What's going to happen in Mississippi? Can there be hope of integration?"

On this Dr. Howard had a thoughtful conclusion. "Mississippi will probably be the last state in the union to comply," he said. "Its cotton economy, few industries and high rate of illiteracy make for that. But it isn't the 50 or 100 years of Eastman and Coleman—it's perhaps 10 or 15. As of today, I'd say four-fifths of the adult white males of Mississippi will take up arms to maintain the status quo."

Deep Are the Roots

"Why?" I wondered.

"It's not easily understood," my host told me, "especially not in the South which is called the Bible country. But the roots go deeper than religion. As Will Herberg pointed out to the Princeton School of Philosophy and Theology, 'There is no relation between lives lived and the religion they talk about.'"

Four pre-requisites for integration, the Kentucky-born medic concedes, are equality in education, an unrestricted ballot, adequate money and the religion of Jesus Christ. The churches can do most, he feels, to aid integration. "It's the duty of government to create the climate, but the church has the duty to mold character and brotherhood. Where churchmen have taken a firm stand, both yours and mine," he pointed out, "good things have happened. Take the white Baptist minister in Clinton, Tenn., and the Montgomery situation. Archbishop Rummel came out well, if only he could have followed through in September."

Personally aware of the hazards of the firm stand, Dr. Howard continues to stress it—even as he begins to shape a new life for himself and his family in Chicago. And here, he says, he is working on a "number of things." His parting words to my question about Chicago's interracial situation:

"There are things in the Chicago hospital situation that make the South look good."

—Betty Schneider

Betty teaches social studies in a Chicago high school.

Germany Seek Race News

The following is part of a letter from Adolph Schalk. Adolph, a long-time friend of Friendship House, has been in Germany for over a year doing free-lance writing. He is former editor of TODAY magazine.

Bonn, Germany

... As for the race question, it is a topic on everybody's lips. Hardly a day passes but it doesn't enter the conversation. Newspapers constantly run articles on it, but alas most of them perpetuate the old myths.

In spite of this, most young people seem to have a Christian attitude. My landlady said that if she had to be shoved around like the American Negro and would not be able to rent or buy a home wherever she liked, she would become a Communist.

But when I asked her some time later if she would rent her upstairs room to a Chinese girl, a relative of a Chinese diplomat stationed at the capital here, she declined. It's the old story of being in favor of interracial justice so long as it doesn't involve me.

Speech to Students

Some months ago, when I was in Berlin I was asked by a young university student there to attend a get-together of their discussion club. To my surprise, I learned on arrival that I was the speaker of the evening.

I was introduced and then, without a bit of preparation, was expected to hold forth to about 40 students—in German—on Catholicism in America.

Well, I touched on a few points, but as soon as I mentioned the race question, I was bombarded with questions and they didn't stop until past midnight. So you see there is definitely an interest.

Little Discrimination in Germany

A Negro generally speaking would not have trouble getting a meal, a theater ticket or a hotel room here, though Negro students frequently have trouble renting rooms. If a Negro is a jazz musician he will be welcomed, not with enthusiasm, for that is far too mild a word, but with exotic, delirious frenzy.

I have never seen hepcats like the Germans. Almost automatically when I, as an easily-spotted American, walk into a place with music, the proprietor will assume that I like jazz and will tune in on a jazz station on the radio.

Amerika Haus, a cultural and recreation center sponsored by the U.S., is located in almost every Germany city of any size. It has regular programs including many very intelligent ones on the race question and is doing an enormous amount of good.

You may also be glad to know that Sylvester Theisen, as director of National Catholic Welfare Council's cultural relations bureau, has been giving lectures constantly throughout all Western Germany and devotes a good deal of time to a really excellent treatment of the subject, including a good plug for F. H.

Communists Exploit

Since the Communist party was re-

cently outlawed in Germany, the few Communist papers have disappeared, so it is hard to know the Communist feeling about the race question. But if their views in Communist papers in Italy and France are any indication, they really exploit every little item that comes along.

And when trouble arose over integration in the schools in the Southern U. S., even anti-Communist papers in Germany, played it up for all it was worth. Hundreds of schools that integrate successfully get no headlines, while one that doesn't gets the front page.

I think the big thing on the German's mind when he points the accusing finger at us for our racial attitude is, "Aha, and you dare to talk about the way we handled the Jews."

Synagogues Reopen

Speaking of Jews, there are just a few thousand left in Germany and it is hard to say how they are treated. However, I did read that a couple of the synagogues have re-opened, and that in Duesseldorf, in the heart of the industrial area, a Jewish couple opened a clothing shop as an experiment and quite openly call it the "Israel Shop." They hire gentile assistants and so far all has been well.

Just the other day I visited the "Ecumenical Sisterhood of Mary." This is a Protestant (Evangelical) order only 10 years old. Not only are they dedicated to Mary, but they are liturgical as Pius X and their works of art look like a steal from Ade Bethune.

They are semi-contemplative, and one of their main objectives is to atone for the German guilt for the persecution of the Jews and to make all Germans aware of the tremendous thing they have done—to murder 6 million Jews in concentration camps.

"Diary of Anne Frank"

Also impressive, the play "The Diary of Anne Frank" which is based on the actual diary that a 13-year-old Jewish girl wrote about her family's ordeal in Holland where they lived for two years in hiding,—this play is making a most profound impact throughout all Western Germany.

The girl and most of her family die in German concentration camps, and her story is moving, compelling and inditing. Yet the Germans are taking it and leave the theaters in tears. It has been reported that in most cases the audience is too stunned to applaud and that they leave in shocked silence.

On the other hand, the overwhelming majority of Germans don't want to hear about Hitler, the Jews or anything else. They are passionately dedicated to go on being German.

Hitler is not taught in schools, but glossed over or omitted altogether. Many youngsters don't even know who he was. In spite of the war ruins which can be seen everywhere and in some places hideously mar the landscape like a grotesque surrealist Salvador Dali painting or a Cocteau composition, the whole psychology is one of forgetting.

Portland, Ore., Friendship House

Host to Joint Meeting

IN OUR NEWLY-DECORATED club-room seminarians from Mt. Angel (Oregon) Abbey gathered last month to hear about lay people's problems in Christianizing society. Particularly emphasized was the need of Portland apostolic groups for chaplains.

Portland's Christian Family Movement organized the meeting and invited representatives of Young Christian Workers, Young Christian Students and Young Christian Nurses to participate. This was the first joint effort of the four groups—so in addition to what they gave the future priests, they learned about each other's work and

were encouraged by the get-together.

The lay speakers told the seminarians what they found most helpful in a chaplain... stressing the need for his being a good listener. (They realized this requires great humility and patience.) Young Christian Nurses mentioned their particular need for chaplains who know the difficulties and moral problems of hospital life and who will meet at the odd hours necessitated by student nurses' complicated work and study programs.

CFM leaders have called on Friendship House frequently this past year for information on difficulties minority

SCHIFFLER FAMILY OF FRANKFORT



Also from Germany—Frankfort—comes a greeting of Mrs. Charlotte Schiffler:

"God's blessing with you, when Christmas is here and throughout the year, to help you in your friendship work and your mission. All our children are well. Many colored friends came from Trinidad to visit us. I am heartily connected with my colored children with your work."

Social worker and member of Frankfort's city council, Mrs. Schiffler and her husband have taken into their home four colored boys and girls—illegitimate children of occupation soldiers—and seven white refugee children. She described the situation of these unwanted children in December 1955 **COMMUNITY**.

Washington, D.C., Friendship House

New Year's Eve Eviction

CHRISTMAS HAS LONG since come and gone, and we can each of us judge for ourselves how long the spirit of Christmas lasted... a spirit which means that most of the poor are fed, fewer people are fired from jobs, fewer families evicted.

Around the D.C. area I would judge that this spirit kept pretty much alive for about six days after Christmas. New Year's Eve we were interrupted here at St. Peter Claver Center by an emergency phone call to look after a family who had just been evicted—placed with their furniture out on the street.

It was a bitterly cold night so we went over to see that they at least had shelter for the night (five of them sharing quarters with an elderly lady with two or three rooms and a coal-burning stove). We gave them a little money for food and fuel, asked the police to keep check on the furniture, and promised to try to help them find a new home.

It was a family with eight children so we knew the problem of rehousing would not be a simple one, and the \$54 a week income of the father would make it even more difficult. With sufficient family scraping and a few charitable friends we felt a monthly rental of \$60-\$65 might be met, and we set out to look for a place.

With one real estate agent we thought we finally had something. We spent some time breaking down his resistance to the size of the family, during which the mother calmly endured dis-

respectful probings into how well she kept her home. The house we were shown, however, was not the castle one might have imagined from the agent's concern, but another almost unlivable dwelling.

Up to now no suitable home has been found. It is probable that by the time this is printed the problem will have been solved. But this one human problem will be multiplied many times over this cold winter just in the little D.C. area that comes to our attention, for unfortunately Christmas comes but once a year.

—Jim Guinan

Former University of Detroit teacher, Jim has been director of the Washington House four years.

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groups face in Portland. Their bi-weekly meetings for several months have been study, discussion and action of segregation and discrimination.

YELLOW WALLS, gold ceiling and stippled floor make our clubroom a pleasanter place to meet... and coral "campaign" chairs and natural-color basket chairs make it a more comfortable place. Attractive accents are Japanese lanterns used as lamp shades and wrought iron bookcases and planters.

All this refurbishing was the work of our art committee, with Mrs. Luis Turner as chairman and Father Steinkellner as expediter. Special cheers for three Navajo friends who stippled the floor and painted the walls. Seeing Fa-

ther Steinkellner painting inspired them, they claim.

Probably the most poetic comment on our stippled floor was: "Looks like a big rain." We have our knockers, too: "How long will it take to get that off?" "If you lose a button here, you'll never find it." "I thought it was linoleum." A visiting artist judged the Navajos' stippling more artistic than Peter Loftus'.

But we are delighted with our bright new look, and hope that many more friends will use the clubroom.

—Mabel C. Knight

Mabel is former editor of **COMMUNITY** and director of Portland Friendship House.

Interracial Housing Study

HUMAN RELATIONS IN INTER-RACIAL HOUSING; A STUDY OF THE CONTACT HYPOTHESIS by Daniel M. Wilner, Rosabelle Price Walkley and Stuart W. Cook. University of Minnesota Press, Minneapolis, 1955. 167 pp. \$4.00.

A MIDST THE HEAT and flame of emotion-charred race relations, this refreshing contribution from the social scientists is as cool and sober as a pebble in a mountain stream.

Human Relations in Interracial Housing presents the results of a research project carried out by the staff of the Research Center for Human Relations of New York University.

It was conceived to test results of prior research.* The previous study, a comparison between integrated housing units (Negro and white families occupying apartments in the same buildings) and area-segregated housing (white and Negro families in separate building groups within the same housing project) showed that white families living near Negroes had more favorable attitudes toward them than those with less chance for contact.

Testing a Hypothesis

Two large cities of Pennsylvania and two medium-sized cities of Massachusetts were chosen for the study. Negroes constituted about ten per cent of the

* **Interracial Housing: A Psychological Evaluation of a Social Experiment** by M. Deutsch and Mary E. Collins. University of Minnesota Press, Minneapolis, 1951.

total residents in all four of the housing projects studied. The survey was conducted in the spring of 1951.

The present study begins with the hypothesis that actual contact between different race groups, which are approximately equal in other respects, and in situations in which there is no competition for limited goods or facilities, will lead to a favorable change in attitudes. The hypothesis also holds that prejudice is derived from adverse attitudes of one's own group rather than from the experience of actual contact. Public housing projects, whose tenants have similar socio-economic status, provide suitable subjects for testing this hypothesis.

What They Wanted to Know

The researchers wanted to find out the degree of contact between white and Negro residents in integrated projects and in projects where the races lived in separate buildings. Representative samples of white women from each type of project were interviewed.

This contact ranged from mere encounters with a nod or greeting to stopping for conversation, borrowing, minding each others children, inviting each other in.

Next—and this was more difficult—the researchers wanted to know the attitudes of the white residents at the moment they moved into the housing project.

This could only be approximated from reports from the women themselves combined with an estimate of their prior attitude. This estimate was

based on an analysis of five objective factors: education, religion, political attitudes, attitudes of friends, and factors in the housing situation.

Attitudes Do Change

The method of evaluating these factors is not given. It is curious to note that the authors judged Protestants as having a more "probable favorable predisposition toward Negroes" than do Catholics. It would be interesting to know on what scientific evidence they base this assumption and whether or not the factor of religion was carefully distinguished from education and other possible variables.

The results of the research show significantly that proximity which provides opportunity for contacts on an equal status and non-competitive basis does lead to more favorable attitudes not only toward specific Negro neighbors but toward Negroes in general.

A change in attitude was found even among those who had initially antagonistic attitudes, although there remained some white residents with opportunity for social contact who continued to shun Negro neighbors.

Other findings show that a change to more favorable attitudes is affected by factors other than proximity. During the interviews the white women were asked what they considered to be the attitude of the housing administrators toward integration, and how their friends felt about social contacts between mixed groups.

Neighbors Get Acquainted

It is probable that in the environment provided by interracial housing there is perception of approval on the part of members of one's own group, and of the fact that housing administrators themselves approved of mixed housing. Thus there is an interplay of factors, although proximity appears to be the most important.

From the actual experience of living with Negro neighbors: at first casual meetings in the common entrances and halls, on the parking lot, children's playground, laundry; then observing other white residents chatting with Negro neighbors as they sun their babies,



"Opportunity for contacts on equal status and non-competitive basis leads to more favorable attitudes."

overhearing conversations of common interests: husbands, children, the cost of bread—in short from observing that Negro wives and mothers are not fundamentally unlike themselves—appears to break down former stereotyped misconceptions.

Reassured by apparent social approval of Negroes as the "kind of people" with whom whites may quite properly associate, the newcomers tend to readjust their prior notions; they begin to eliminate the fear of possible censure and loss of standing, to overcome "feelings," and finally they embark on a new policy of social action.

A Good Piece of Research

This bit of research is only a small piece in the mosaic of intergroup relations, but it is a well-wrought piece, carefully tested and refined to eliminate the dross of bias and non-relevant factors.

Its principal value probably lies in the increased knowledge of how attitudes are changed. More specifically, in the important matter of housing, it should encourage those responsible for policy and practice to expand programs of interracial housing.

—Evelyn Eaton

California resident, Miss Eaton holds a Ph.D. in sociology from an Eastern university.

Readers Write:

Dear Editor: I am grateful for your wonderful letter and the treatment you gave my article (December, 1956 **COMMUNITY**). I am heartened by the whole thing. You tell me what I need to hear most of all, that my article was encouraging and helpful. You know, I think the part of this struggle we truly dedicated ones find hardest of all (and which somehow I failed to mention in the article) is the growing feeling that we aren't doing any good, that our efforts and sacrifices help no one and change nothing. Don't you find it so? So words like yours mean much.

The thing which helps me most when this feeling of futility becomes strong is the quiet admission that of course I accomplish nothing and am not supposed to, but that in the act of offering myself humbly but without stint to the Lord in this area of effort where too few offer, I make it possible for Him to accomplish what He will through me without my knowledge. It is only our vanity that makes us desire to see our accomplishments. It is our Father in heaven who doeth the works, and I think often most is accomplished when we are least aware of it, and least when we think we have done well.

Our mere willingness to give all in service is surely something which God can use in ways that we know not of. For the unwillingness, the stubborn resistance of man, the refusal to give, is what compelled God to give His agony. Nothing should discourage us except our own inward resistances. And yet how good and refreshing it is to hear from fellow tools that we have indeed been used to build.

SARAH PATTON BOYLE
Charlottesville, Virginia

P.S. I enclose \$2.00 for copies of the last issue. I think **COMMUNITY** is wonderful—so attractive and well done in every way.

Dear Editor: As a Northerner may I suggest to Father W.L. that **COMMUNITY** has not overlooked the "front yards" of the North. But why must we always speak of the Northerner's problem and the Southerner's? Ours is the same essential problem: the heresy that the darker races are inferior.

However, if you must insist on emphasizing the different manifestations of the common fallacy, then as co-members of the Mystical Body, my problem must be yours and yours mine.

ROSE-MARIE PAGE
Chicago, Illinois

Dear Editor, I just got out my last few copies of **COMMUNITY** to distribute. I thought you might be interested in knowing how much that bundle of April, '56 copies has been appreciated.

Here are a few of the people who have received a copy:

1. Ten members of A.C.C. (Confraternity) study group.
2. Twenty members of the St. Pius X Mass group.
3. Ten members of the Nativity Parish Business and Professional group.
4. Six people who came into my room during a tour of the new dormitory at the University at Duluth this summer.
5. Principal and teachers at Maxfield Elementary School, St. Paul. (One copy is now on the main school community bulletin board.)
6. Ten members of St. Peter Claver parish.
7. Five members of a sociology class at St. Catherine's College.
8. Fifteen university students.
9. Twenty individual friends.
10. Undetermined number read those copies placed in libraries and reading rooms.
11. Fifteen priests and sisters.
12. Ten young people working at St. Mary's Glacier Park.

If you ever have other back issues which you would like to have distributed around Minnesota please send them to 1834 Joliet. I'll see what I can do.

PATRICIA PARLIN
St. Paul, Minnesota

Editor's Note: Any one else interested? We'll send free back copies.

FEBRUARY, 1957

The Journal of a Southern Pastor

J. B. Gremlion

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Msgr. Joseph Cardijn (holding book) officiates at laying of cornerstone for YCW youth-adult education center at Duala, Africa.

From Handful to 1½ Million

"WE ARE GOING TO CONQUER the world." A handful of poor Belgian workers, young boys and girls, listened to the priest tell them about an apostolate, their mission. A mission? Conquer the world? This was fantastic—impossible! But with the simplicity and humility of faith the priest had no doubts of its possibility; the beginning was humble, but it was a beginning.

This was Belgium 40 years ago. These young people, like all their comrades, worked under inhuman conditions. Their lives consisted of poverty and misery; as workers they were regarded as so many beasts of burden or cogs in the machines.

No Hunky-Dory World

The Belgian priest was Msgr. Joseph Cardijn, and as a pioneer in the field of Catholic Action he is recognized as one of the most dynamic and influential persons in the Church today. He was in the United States recently, and we had the opportunity to hear him speak to 1,000 young workers at a rally in Chicago. What Msgr. Cardijn said in Chicago was probably essentially what he told that handful of young workers so many years ago, for human nature being what it is, everything is not hunky-dory in this world.

Msgr. Cardijn pictured the increase of population all over the world, which means that more people live in oppression and destitution, and the rapid spread of industrialization. This has always concerned the priest, for the combination of industrialization and the poor always seems to produce exploitation of the poor.

When people are poor they are homeless, hungry, reduced to an elemental struggle for survival; perhaps they are allowed a glimpse of "respectable society," but they are not allowed to cross those sacred barriers. But all men are children of God, created in His image and likeness. This is true of everyone—black, white, red, yellow, whatever and wherever they may be, they are children of God and deserve respect and love. They were created for sanctity, not for misery and scorn and exploitation. Msgr. Cardijn describes all this—and when he says it, spreads his arms wide as though trying to gather the whole world in his embrace.

Ordinary People must be Missionaries

Clearly the social environment is not as God intended. There are too few priests to reach so many people. And the tragedy is that, either through ignorance or unwillingness, too many people do not go to the Church.

This is the crucial issue, and in Msgr. Cardijn's words, "We have reached an historic time in the Church." Apparently the only effective solution lies in the people themselves. The noble experiment of the priest-workers seems to indicate that only those who are actually of the environment are able to bring God into it. The ordinary people themselves must be missionaries, form-

ed in their apostleship by the priests. The family, work, recreation, every aspect of life must be sanctified. This is how God planned life to be; carrying out God's plan is our responsibility.

Concerned for "Yoong Vorkers"

When Msgr. Cardijn talks—voice booming without the aid of the microphone—about "de yoong vorkers," it is easy to see why he is a hero to thousands of young workers all over the world. This old priest, stooped with his 74 years of constant activity, has indeed accomplished the impossible. As founder of the international Young Christian Workers, Msgr. Cardijn instituted one phase of the lay apostolate. His work has been oriented to the specific needs of young workers; the reason for his concern with this particular group can be found in this story he often tells.

As a seminarian of three months, Joseph Cardijn returned to his home for a holiday. He visited some of his school friends who had gone to work in a local factory only to hear them say, "You are no longer our friend; you are going to be a priest." Cardijn himself came from a working family; he knew he was no better or more intelli-

gent than these boys. Yet his priesthood would completely separate him from his friends—three months after leaving a Catholic school these boys had no use for religion.

The young man was shocked and deeply concerned about his friends. He knew that the brutal conditions under which they worked had a lot to do with this demoralization. But what would happen to their souls? Clearly they would not come to the Church. Would they be left alone in the world to lose themselves in the quagmire of injustices?

Demoralizing Situations

Msgr. Cardijn never forgot this experience. Several years following his ordination were spent studying the conditions of workers. The young priest traveled through Germany, France and England; everywhere he found thousands of young workers like his friends at home. Young people, away from the guidance and protection of school and Church, were left to find their own way in a world of sweatshops and dance halls. Alone, unprepared for demoralizing situations, they could not fight against their environment. This was their downfall, and it came during the years between school and marriage. Msgr. Cardijn dedicated his life to the salvation of young workers.

When he was appointed to a parish in a highly industrial suburb of Brussels, Msgr. Cardijn gathered his first group of young working boys and girls. It was to them he said, "We will conquer the world." They were to bring Christ the Worker to the workers. In weekly meetings the young people talked about their problems. They studied the teachings of the Church and applied them to their daily lives. They tried to influence and guide their fellow workers.

See, Judge, Act.

The idea spread, and soon there were several groups of young workers striving to be apostles. They devised the unique but effective method of action: observation of a fact, judgment in the light of the social doctrine of the Church, and action to make a bad situation good. All the groups united in one

organization, the Young Christian Workers, whose purpose was to educate, serve and represent other young workers. The YCW was shaped to be an international movement embracing young workers everywhere.

With his young workers busy changing the world, Msgr. Cardijn's activities attracted attention—and doubts. Finally Msgr. Cardijn went to Rome. In a private audience with Pope Pius XI the priest explained his organization and its purposes. And the Holy Father said, "At last someone comes to tell me about the workers. Save the workers, and you will save the Church." The Young Christian Workers had received his approval and encouragement.

Spreads through World

From this time the movement spread through Europe and from Europe to Asia, Africa, Australia, North and South America.

Probably a large measure of the success of the YCW is due to the influence Msgr. Cardijn had on the mind of Pius XI at the important time of the formation of the concept of a lay apostolate; when the Holy Father wrote his encyclical *Quadragesimo Anno* calling for lay apostles, this was already a reality in YCW.

There are now one and one-half million Young Christian Workers in 75 countries and territories. They find their apostolate in all areas of a young worker's life. With their own lives "Christocentric" they are trying to Christianize work, family and leisure time. Perhaps one and one-half million such apostles does not indicate a world revolution, but who can say that Msgr. Cardijn has not affected the world when he has inspired that number of young men and women to live the prayer:

"Almighty and eternal God, may Thy grace enkindle in all men love for the many unfortunate people whom poverty and misery reduce to a condition of life unworthy of human beings."

—Anne-Marie Murray

Former Marquette University student, Anne-Marie is now working at YCW headquarters in Chicago.

QUIZ FOR CONSCIENCES

Q. Does a Catholic have a choice as to supporting or opposing segregation?

A. In the light of statements by some Catholic bishops and theologians, the negative obligation of refusing personal support to segregation is clear. No one may justifiably lend his support to an immoral social system.

Hence, it is wrong to strengthen, enlarge or continue the socio-legal pattern (for example: to propose or vote for laws clearly and directly discriminatory, to give any support to political candidates or parties which are rabidly pro-segregationist, to join or connive with such organizations as "Citizens' Councils").

As to one's duty in positively opposing segregation, certainly every Catholic has the obligation to do what he can (considering the grave difficulties that may lie in his way) to change an unjust social system.

Each can pray, can imbue himself and his family with the social teachings of the Church (especially on the race question) and spread this doctrine by conversation and example.

Q. Must a person, then, work actively for further integration?

A. Those have such a duty who are in a position, social or political or economic, where their influence will be strongly felt and probably effective. If emotional antagonism is almost certainly to be aroused by such acts, one's duty for the moment is to avoid intensifying it.

But again, as noted above, every one can do something effective to change the social mentality and community at-

titude: namely, pay a wage on which a Negro family can live decently, show respect for Negroes by addressing them as "Mr." etc., enable them to attain more readily the benefits of proper education at all levels, and so on.

Q. How strict and binding a duty is it for a Catholic to disapprove segregation?

A. One may never give internal approval to an evil social pattern, since it violates the moral law. One need not always and everywhere give "active" or external disapproval, depending on one's circumstances.

If one has sufficient knowledge of the issue or an influence which could be effective, he has a strict moral obligation to use his knowledge and influence to weaken and ultimately to abolish the evil system of segregation.

One would have a grave obligation to do so, wherever political and economic pressures are brought against members of minority groups (such as denial of bank credit and crop loans and public services, as in South Carolina and Mississippi). To halt such unjustified and cruel boycotting, one must employ all just and morally proper means.

For persons who are not in such positions of power or knowledge, a "passive" disapproval may be obligatory. This would consist of taking the occasions as offered to express one's views against segregationist practice or propaganda.

Sometimes this could be a grave obligation, as where silence or hesitation which may resemble acquiescence might lead others to stronger segregationist

positions and acts of serious injustice or uncharitableness. One must never approve nor appear to approve serious moral evil, regardless of the consequences.

Frequently, however, the obligation would be only *sub levi* (for example, in cases wherein relatively negligible rights are violated), or even nonexistent (for example, where there would be no hope at all of wielding influence and the present injustice is light).

Q. If segregation is wrong today, why was it not pronounced wrong years ago?

A. The Church has direct authority only over individual consciences; she can change a social system only by appeal to men who are individual members of society. She has always taught justice and charity and condemned the contrary vices.

What is "new" is her supplementing the "individualistic" approach by looking at the issue from the point of view of society. A social obligation is one that can be met only by the community as a whole.

But until a society's legal system is ready to bend in the right direction it is vain to preach moral obligation to that society. As with individuals, societies may temporarily be left in good faith. But tolerance of ignorance and the evil it breeds cannot last forever.

—Harold L. Cooper, S.J.

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